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B 291 K 291

the face and down the front, or sometimes with a cheaper gold braid which is sewn on.

Women in the desert make most of their own clothes; they possess no scissors or thread, but tear up the cloth (using teeth) and sew with thread taken out of the cloth. Their usual scale of measurement is from thumb to first finger extended and from eye corner to eye corner (outer edge).

The year 1935 saw the fashion introduced among town ladies of Kuwait only of *saujar* or short knickers in place of the *sirwāl* trouser for women. The word is a corruption from our word "soldier", and the pattern of the *saujar* is based on the khaki shorts worn by our troops in tropical countries.

WOMEN'S JEWELLERY

B • 301 K 301

The list given below includes articles of jewellery worn by both town ladies and Badawin women. Wahhabi influence inhibits the use of gold among the Badawin. Their ornaments therefore are of silver only. Those articles marked with an asterisk (*) are not worn among the Badawin. *See coloured plates between pp. 640–641.*

Ring for little finger is known as *khanṣar* } silver (or gold) ring set with large
Ring for third finger is known as *wasat* } square or oval turquoise stone.

Rings, thin, in silver or plain gold (three in number) for second finger are known as *al marāmi*.

One silver ring on forefinger with large square turquoise setting called *al shākid*, is worn only by well-to-do women.

Bracelets of large amber beads—*khasir*—are universally worn. Mixed coloured bead bracelets are known as *dalag*.

Bracelets of large red coral lumps—*sujūr*—are particularly fashionable among Dhafir women.

A collar of small coloured beads with five chain metal drops in front—*sa'aisua*—is very popular with 'Ajman, Mutair and Dhafir women.

Nose-ring—*khazāma*, small gold, or silver with two pearls and two turquoise.

Nose-ring—*fraida*, large-size universally fashionable among the Badawin. It also has pearl and turquoise mountings like the smaller nose-ring.

**Zarār*—Gold medallion picked out in turquoise worn in middle of neck. (Very common among Muntafiq women.)

**Khashīl*—Necklace made of gold coins of varying sizes called *sankh* in Kuwait.

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Hair-Dressing

**Hijjil*—(plural: *hijjál*) massive anklet of gold or silver (worn above ankle). B 301
**Háma*—Gold cap for head, from which hangs a chain down either side of face known as *tallal*. Used by brides. K 301
**Kitbát*—Gold drop-like ornaments hanging on strings which are woven into the plaits of hair, at back of head. (These are worn by wealthy people only.)
**Mathéyid*—Plain straight gold bangles. If they are wavy they are known as *mathayid al haiya*.
**Hazzám*—Gold waistband worn over *dera'ah* or frock.
**Khuwaisat*—Thick handsome bracelets of gold, studded with turquoise.
**Gub-gub*—Gold cap worn by brides and little girls in Kuwait on festive days. It is made of small jointed squares of solid gold, each square being studded with a single turquoise. The cap is kept in place by the hair, which is threaded through loops at the back, and then braided.
Dalag—Badawin bracelet of coloured beads.

WOMEN'S HAIR

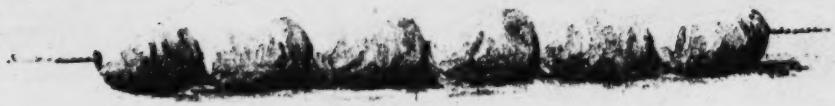
The Mutair, 'Ajman, Dhafir, Rashaida and 'Awazim women, and women of Central and Eastern Arabia generally, do their hair in nine plaits. These are divided as follows, two on either side of the face which show down the side of the *burqa*, six thinner ones at the back, starting from the middle of the top of the head, and one below them at the neck. The hair is washed every month, and usually redressed once a week when *dehen* (local hair oil) is put on it: sometimes a mixture of herbs—*rashúsh* or henna is also put on after. Camel's urine is a favourite Badawin hair wash, as it bleaches the hair and kills insects. The Shammar and some Mutair women use the dried leaves of *nifl* (sometimes called *hangresse*) (*Trigonella stellata*) in place of *rashúsh*. A comb (made of wood) only is used, and is called a *misht*. The townswomen use the dried and pounded leaves of the sidr tree as a hair wash after applications of henna paste. B 302 K 302

When Badawin women dance they undo all their plaits and allow the hair to fall entirely loose.

Sim as simach (a poison used for killing fish) is also used to kill lice on the head. (Arsenic?) B 515

To clean their teeth, women use a piece of the bark of a tree called *darum*. This cleans remarkably well, and adds to the beauty K 515

page 656 d.

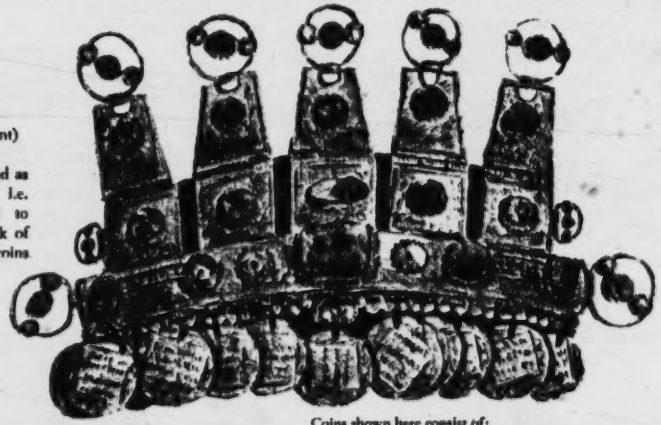


KHUSÚR (AMBER)
(Sing: Khusr)
½ nat. size

Very commonly worn by Mutair Rashaida and 'Awazim women of the 'Arabdar or semi-nomad type. One is worn on each wrist and shows up well alongside their black garments.

GUB-GUB
(Gold head ornament)
½ nat. size

Worn on top of head as shown in plate, i.e. loops are attached to locks of hair at back of head, and gold coins hang over forehead above eyebrows.



See pages 156–7

(*a*) (*b*) (*b*)

Coins shown here consist of:
(*a*) Gulden or Ducats of the Netherlands, 1770, when an Austrian Dependency under Maria Theresa.
(*b*) Gulden or Ducats, 1849, when Netherlands were independent.
Austrian coinage flooded the Arab world between 1800 and 1830, and Maria Theresa silver dollars (Rials) are still specially manufactured for that market.

Authority: Sidney Smith, British Museum, Dp. 8, March 1940.

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DALAG

BADAWIN WOMEN'S BRACELETS

Red stones indicate coral.
Blue stones indicate turquoise.
Green stones indicate glass.
Metal portions indicate silver, gilt or gold.

See pages 156–7

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MA'AIYANA

BADAWIN WOMEN'S NECKLACE

(Consisting of black and white beads with silver drop chains)
Very common

See pages 136–7

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KHANJAR

HASA AND TRUCIAL COAST DAGGER

Presented to the writer by H.M. King 'Abdul 'Aziz as Sa'ud

(1) Mutair Badawin necklace (Galāda).
(2) Badawin woman's ring (silver and turquoise) (Al Shāhid).
(3) Pearl and gold nose ring (Khuzāma), centre stones often turquoise.
(4) Gold plait pendant (Kitbāt).

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12: Glubb G-3 (1930-1946) 1948 MG1 Jordan
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and wealthy shaikhs, who had nothing to seek from me. Many years later, I was able to acknowledge their kindness and do a very little to help them.

Next morning we left the tent of Khalid and Trad, and set out across the desert for the west. Before noon we came across a tribe on the move, the vast flocks of camels walking and grazing slowly, the caravan of loaded camels, the shaikhs' women in gaily decorated litters ornamented with red tassels and rows of white shells, the men and boys walking or riding, and the flocks of sheep. Half a mile ahead rode the chief with the advanced guard —three camelmen and two horsemen, one with a hawk on his wrist and a greyhound trotting beside his mare. Our guide, Qasim ash Shemam, must needs trot over to them to gossip. I rode parallel to the group twenty or thirty yards away. Suddenly they all looked my way, and a stentorian voice called out, "God damn the English and Ibn Shaalan who shelters them!" The infidel and the stranger were not always welcome, it seemed. It was Fayyadh ibn Jendal, a tribesman of the old school. Ten years later I was to be a close friend of his son and nephew. But the fortune of the day brought us in the evening to Melih al Ga'ga, of a family who had been themselves chiefs of the Ruwallah before the rise of the Shaalan. Here we once more met with the same cordial welcome as from Khalid and Trad. An argument arose between our host and his young son in front of the tent. We could hear an exchange of angry words between them. Qasim later informed us that the boy demanded that his father slaughter a camel for our dinner, whereas the old man said that a whole sheep would suffice. Such are the extravagancies of Arab hospitality, amongst people who themselves live perilously near to the starvation level.

The ensuing days were less eventful. A bitter north-west wind howled in our faces. Sand and dust filled the air so thickly that we could see only a few hundred yards. At night we failed to find any tribal camps, and shivered cheerless in the open, beneath the gusts of stinging sand. It was not safe to light a fire for fear of raiding parties.

The camel is capable of covering great distances in twenty-four hours, but the idea that the "swift dromedary" skims across the